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week than those in cash cropping households in subsistence gardening and also more time in clearing, even though one of the former was clearing a garden for coffee. This is largely the result of the efforts of the widow and widower and household 24 in assisting others, as described above. Balancing the greater amount of time spent by non-cash cropping households in productive subsistence activities, the cash cropping households spend more time in tasks concerned with the external agencies, particularly purchasing, in household tasks and in sickness and care of the sick. This last is without taking the separately-recorded days of sickness into account. In fact, the non-cash croppers, being generally older, are more liable to prolonged periods of sickness and are also more reluctant to go to the aid post when sick - often instead using a stinging leaf known as ironago as a counter-irritant for a variety of ills. In addition, three wives of cash croppers attended the infant welfare clinic regularly but only one non-cash cropping woman had an infant child. Table 7:7 shows details of these separately-recorded days of sickness, including sickness during absences.

• [757]

Table 7:7

Inonda: days spent in sickness per man-month

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	Cash cropping households	Non-cash cropping households
Personal sickness:		
within village	0.8	1.5
outside of village	0.5	0.7
Care of sick:		
within village	0.1	-
outside of village	-	0.7
<u>Total</u>	<u>1.4</u>	<u>2.9</u>

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Although the cash cropping households have, on average, a longer working week than others, it is clear that this is not due simply to time spent on their cash crops. It is noteworthy that non-cash cropping households, as well as spending a greater proportion of time in subsistence gardening, also dispose of slightly more garden produce per week than the cash cropping households, while the latter record a net inflow of garden produce and dispose of more store-bought foods (see Tables 11:8 and 11:9).

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The division of labour: the influence of sex

Table 7:8 shows the division of labour between the sexes. As would be expected, men perform the major part of the heaviest tasks, including planting crops as well as clearing and fencing gardens,

(TEXT CONTINUED ON PAGE 147)

657 Though most of the contacts between village people and the
647 office-bearers arise out of official roles, the local priest, the
177 assistant medical officer in charge of the Sasembata mission
hospital, the mission teachers, the council's sanitary officer and
others who lived near Sivepe, or temporarily stayed near Sivepe,
tended to have at least one or two families with whom they were on
mutual visiting terms and who regarded them as personal friends.
At the same time, their relationship with many of the other Sivepe
families remained definitely formal.

Contacts occurred almost always either in Sivepe or in a
village nearby, on the initiative of the office-bearer (if the contact
was official). Formal visits by councillors, sanitary inspector,
[797] coffee factory officers occurred about once monthly. Contacts with
Church personnel occurred almost daily at the mission station,
though formal calls by the priest or a teacher to Sivepe were made
perhaps once a month, usually in connection with some quarrel that
had arisen. The village was most active in its contacts with the
mission hospital, several patients presenting themselves daily with
minor ailments. Serious cases were often referred to Saiho hospital
[743] and most of the referred cases actually went to Saiho. There was a
[758] monthly visit from nurses dealing with infant health and expectant
mothers; most of the mothers took their babies to be checked and
weighed and no objections were made to preventive injections.

[582] There were no cases, in Sivepe, of inter-marriage between
local people and Papuans occupying these specialized roles, but in
Inonda one man married the mission teacher's daughter. Otherwise,
contacts of the type described in this section were sparser in
Inonda, as the mission and medical establishment was at Hohota,
[232] three miles away, and on a far smaller scale. Inonda did have some
direct contact with government over agricultural matters as one
man expressed interest in entering an experimental scheme for
growing beef cattle. He has adequate land and education, but the
scheme had not gone beyond initial discussions by the time I left.

[444] Finally, Inonda had an arrangement with a Papuan who was a distant
affine and who had a truck with which he took garden produce weekly
from Inonda to the Embi hospital. The village people paid this
man for his cartage. No comparable arrangement existed in Sivepe.
Finally, contact with the officers of the Local Government Council
seemed to me less frequent in Inonda than in Sivepe and to generate
much less interest. This was no doubt due to rivalries between the
village leader and the councillor, but also to a less keen interest
in council objectives on the part of the majority of families.

177 The contacts described in this section, unlike the ones
discussed earlier, do not characteristically occur in a kinship
context. Hence, the contacts do not necessarily occur equally with
all categories of members of the community, but when the problems
have to do with land or politics or the conduct of village affairs,
the married men are principally concerned; in educational matters